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Τὰ μὲν ἔργῳ δεικνύων, τὰ δὲ καὶ διαλεγόμενος. Xen. Mem. 1. 3.

"Partly by examples, and partly by conversation."

Man is but a grown up child, in the caprice of his passions and the waywardness of his mind. Heavy Instinctus weighs down the lightness of his animal spirits and deadens the quickness of close attenti-

=on. He must be soothed into wisdom and must swallow a gilded pill.

It cannot be an unimportant exercise, to contemplate the various modes in which the silver veil has shadowed the severity of truth; in which the priests of learning have communicated to man the intelligence of their inspirations, while the Shekinah concealed its ineffable glories, too dazzling for the weakness of his vision.

At the beginning of such a course, we lapse into an after-boddon road; in means which we ourselves have frequently wandered in the progress of our incubations. At the birth of the material world, the morning stars sang together; and at the birth of civilisation, the voice of music trembled in the groves of Arcadia, when the sons of the gods emulated and rivalled the fire of their immortal parents; when the cold Luna fell from her sphere of chastity; was:

-med by the example of a sister Goddess; but weaker man was taught to shun the looseness of indiscriminate enjoyments, and Hymen lit his offering with the Vestal fire of undivided love.

Poetry, as it was the first, has indeed been the favoured language of instruction. Long after the names of Orpheus, Linus, Musæus and Amphion were covered with the icy and mossy of centuries, Lawgivers, Historians and Philosophers despaired of attaining immortality without pledging their worshippers in the Nectareous cup, filled from the fountains of Castalia.

*According to Aristotle the laws of the Agathyrsi were preserved in metre. We know from Tacitus, that this was the form in which the institutions of the Germans were composed; and, from Cæsar, that the Druids were poets, both as lawgivers and as prophets.

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* Vide Eunomus. Dial. I & II.

If Solon gave stability to the Athenian republic, his elegy, enkindled the fire, that enclad the nation with glory at Salamis. But to repeat what has been so often mentioned, is pedantry without learning and toil without praise.

From poetry, the other species of instruction have drawn their ornaments and their form. What, as a great author has asked* distinguishes Livy from the annales Pontificum (such as they must have been)? Or, we may demand, why is Plato more entertaining than Aristotle, or Locke?

To be more particular. History becomes interesting, where a register of chronological facts would be dull, because it employs that analysis, without which Poetry could not touch the heart, and introduces those characters, without which fiction would lose all semblance, and produce no deception; and, because, to preserve its contour

* Eunomius. Dial. I.

while it adorns its trophies with verdant but perishable wreaths, it condescends to borrow the assistance of fiction itself. Herodotus himself was a romancer; Thucydides and Xenophon, Livy and Sallust have imitated Homer's example, in the speeches of their generals and leaders.

Philosophy has gone much farther. In the "olive groves of Academus" she has reared the palaces of Eastern enchantment. How much of the interest with which we read the reliques of Plato and of Tully, of the melancholy pleasure with which we linger upon them, is derived from their association with the "loved Athenian shade" and the retirement of the Tusculan villa. And yet it has been doubted, whether "that Athenian shade" existed any where, save in the imagination of the Philosopher.

Dialogue, partaking both of the didactic and dramatic nature, suited to Philosophy in a peculiar manner, has

been adopted by its greatest boasts, with all the accompanying embellishments of which the form is susceptible. The nature of conversation, seems indeed happily adapted to such subjects, as are incapable of being handled with mathematical certainty, and admit of allusions to, and of aid from, the wonders and beauties of nature and of art.

But shall we, in mentioning the ancients who have in such so chaste yet fascinating words transmitted to us the "utile cum dulci", forget the gallant soldier, who conducted the retreat of the ten thousand? The character of Xenophon combines four singularly united traits. A brave and skilful general, a nervous historian, a romancer of the highest order, a simple, yet profound philosopher. Xenophon stand, an anomaly among literary men.

In modern days, many of our old English Historians have more or less fol-

lowed the practice of the Grecian and Roman Historians... The Atlantis has its parallel in the Utopia; and the Cyropædia in Telemachus. To compare the Memorabilia Socratis to Boswell's life of Johnson, would be perhaps absurd, and, at any rate a piece of ill breeding. A long list of writers present themselves, who have used the form of Dialogue, in imitation of their illustrious models. The moderns however, have not confined this plan to moral subjects; But when even they have gone out of the dialogue's appropriate sphere, they have verified our former remark. We may adduce as an humble instance, Priscilla Wakefield, spinster. She has been the author of many books for the instruction of children, in the form of dialogue; but the pill is as bitter as ever. Among the great English writers who have used this mode, the names of

Dryden and Addison are familiar. To
these may be added Clarendon, Shaftesbury
Berkely, Mr Spence, Harris and Hurd *

Of the ancient-form of fable and those
which are nearly allied to it, visions and
allegories, we can only mention at-present
the names. In the former, the moderns
have done little else, than translate or
imitate Aesop and Phadrus; In the
latter, the "choice of Hercules" and Plato's
allegory, of "the birth of Pleasure" remain
exalted and unrivalled.

So much of the benefit of Instruc-
tion depends, from the human constitu-
tion on the style in which it is imparted,
that, to mention one supereminent instance,
our blessed Lord himself made use of para-
bles, to inculcate the sublimest doctrines
and explain the most exalted mysteries.

We have received the following letter

* Emonnes. Essay on Dealezan.

from a learned friend, who has adopted a singular plan for an American Encyclopedia.

To the AERONAUTS.

Sirs,

I am preparing for the press a work, to which I have devoted fifteen years of my life. It is a compilation, consisting of ninety nine folio volumes, a supplement of thirty three, appendix three, and notes fifty five. Price to subscribers, twelve and six pence a half volume, in boards. James Ram printer, Union Hotel, William street, where there is a theatre, a lion and a rope dancer; and from whence nine periodicals are issued weekly.*

This work has been submitted to the superintendant of the Hospital, and the President and Professors of the School house next door to the Bear Market. I send

* Also, two billiard tables, and four Punch. Price, nine pence a glass.

you an analysis of it for the benefit of all who may wish to become its patrons.

It is a COMMENTARY on the House that Jack built. Vols. I to XXI, contain stricture on "This is the house that Jack built. They will give an account of the state of the earth, the changes it has undergone, and prove the fallacy of scripture by exploding the universality of the deluge, from practical observations made on Chimborazo and Mount Blanc, and the new mountain that is bigger than both of them together. This is preparatory to the origin of society. I shall elucidate the influence of the patriarchal form on the establishment of governments. The origin of proper names will be traced, with a cut at the impossibility of Adam's naming all the beasts. The progress of architecture will lead to many other ramifications, such as painting and sculpture. I shall dilate on the Pyramids and Catacombs and the new order in which the American Academy of fine arts is built. The bricks of Babylon, the tower of Babel, alias Nimrod's tower,

and the antiquity of Madocs fort will be discussed.

"This is the malt that lay in the house that Jack built." Vols XXI to XXVI will treat of agriculture, its history and improvements - of spirituous liquors, Noahs drunkenness, the Egyptian fables, and the western distilleries.

"This is the cat &c. This is the cat. Will treat in ten volumes of all animals, quadrupeds & fishes, and those peculiar to this country. Also, of national antipathies - between the Greeks and Barbarians, Islamites and Israelites, English and French, English and American, Russians and Turks &c. This will introduce politicks in general, a history of this country, account of its peopling, wherein will be discussed Boulainvilliers theory of our being descended from the Jews, Buffon's of our coming from monkies, and Whitehall's, of our being of Tartar breed - concluding with a criticism on the national epic, and all Epics in general.

"This is the maiden all forlorn I will give rise to a dissertation on anatomy, and all the other divisions of medicine; on Love, and magic and Poetry - ~~hints on generation, and a new system of midwifery~~.

"This is the Priest L." - Under this article will be comprehended a disquisition on marriage and moral obligation L. An account of every religion, from the Egyptian priesthood and the nations who owed their belief thereto, from Moses, and Zoroaster and Mahomet, down to Jemima Wilkinson and Johanna Southcott.

"This is the cock" L. This will lead to an essay on Ornithology, on the links that connect fishes with birds and beasts, birds with beasts, beasts with men, and birds and men with spirits and disembodied intelligence. Also, a new system of oneirology, and a dissertation on metaphysics generally; to conclude with a thesis on music, ending with the President's march.

ROGER ACRE-COMBUSTOR.